

# ¶ Here begyn

neth a booke, called the faull of the  
Romyſhe churche, with all the ab-  
homynations, where by every  
manne may know and per-  
ceyue the diuerſitie of it,  
betwene, & pryncypale  
churche, of the whi-  
che our ſouereigne  
Lorde and  
kyng  
is the ſupreme  
head, & ſingna-  
tur churche  
a ſun-  
der.





**S** E Y N G E G O D C R E A-  
ted all thyng, and was created  
of none, and all thynges was  
made by him, & of it selfe commeth no-  
thing: Then seing he is a thing, & not  
only a thing, but y<sup>e</sup> cause of al thinges:  
Athanasius dothe wryte, the father is  
vncreated, y<sup>e</sup> sonne is vncreated, y<sup>e</sup> ho-  
ly ghost is vncreated: Then y<sup>e</sup> father  
is made of none, neyther created nor  
begotten: The sonne is from y<sup>e</sup> father  
alone, neither made nor created, but be-  
gottē: The holy ghost is from y<sup>e</sup> father  
and y<sup>e</sup> sonne, neither made, created nor  
yet begotten, but procedynge: whych  
holy spirite is y<sup>e</sup> comfortor, nor y<sup>e</sup>ther, &  
inflamer of all faythfull hartes: How  
can it then be true, that these Antichri-  
stes asseyne, sayinge, that they make  
God, and turne agayne and create  
hym that created them. When the pot-  
ter hath made the pottle, can the pottle  
turne agayne and make the Potter?  
I speake it by these Antichristes, wh<sup>o</sup>

A. H. the

che say, they can make God euery daye  
as ofte as they lyst, haupnge none au-  
ctoryte of the mooste holy scriptures,  
but as they wylt it and wyngge it for  
their awn purposes. For Christ Iesus  
at hys last supper, toke breade & gaue  
thākes, and brake it, and gaue to hys  
disciples and sayde, take, eate, thys is  
my body: and he lykewise toke the cup  
and gaue thankes, and gaue it the sat-  
ynge, Drynke ye all hereof, thys is my  
bloude in the newe testament, whiche  
shall be shed for many for the remysyō  
of synnes.

Now to come to oure purpose, wher  
as these Heretikes doo take auctoryte  
vpō these wordes: Hoc est corp⁹ meū,  
that is to saye, thys is my body: dothe  
it folow by the holy scripture, that they  
whē they haue sayd these wordes ouer  
the bread, should creat a material fleshy  
bloude, and raynes: yea, the selfe same  
bodye that the blessed virgyne Mary  
byd beare, as the se Antychrystes saye,  
they

they do: I do answer no, for whē christ  
bake the bread & blessed it, doth it fo-  
low that it was his body in dede, and  
that ther remayned no moze bread: yf  
ye say no, I answer, no moze do we: yf  
ye say yea, then yf the breade was not  
crucified, his body was not crucified.  
He gaue it to his disciples, & they dyd  
eate: did they eate christes body or no?  
I meane y very selfe same bodye that  
was borne of the virgyn Mary: yf ye  
say no, I answer: no moze do we: yf ye  
say yea, then dyed he not for vs, for  
how could he dye for vs, whē thei had  
eaten hym vp afore: but thys worde,  
Hoc est corpus meum, was the swetest  
worde they coulde fynde ouer in al the  
hole Testament to bleare mennes eyes  
wyth a false God, compellyng the peo-  
ple to knele on theyr knes and holde  
vp theyr handes, whyche is abominable  
and detestable ydolatry. But here  
is a question to be demaunded of thes  
holy Gentylnenne the God makers.



When ye doo make God, whether do  
ye make him at once or twyse: for ye  
say, that there remaineth no materiall  
bzeade after the consecration, but the  
very naturall bodye that Mary bare,  
fleshe, bloud, and bone: then dothe it  
folowe that we worshippe a false God  
in the chalys. Then wyl ye saye as Ma-  
meles Auglers, that ye consecrate the  
very selfe same substaunc in the wyne  
that ye do in the bzeade, wherby it doth  
appere manifestly that ye are false sa-  
crllegers, and robbers, and theues of  
the laye people. For at Easter ye gyue  
them a dyne body without bloud: for  
ye gyue them wyne vncōsecrated: this  
is ones tru and manifeste. But what  
wyl these iuglers say: forsoth euen as  
they haue sayd, Heretike, heretike: ble-  
rynge mens eyes wth such blynde ex-  
amples, sayng, euē as ther is a glasse  
and many faces sene in the glas, so ly-  
ke wyse many a multitude of people re-  
ceyue the substance at one woꝛde. Ah  
false



faſſe ſayning ſuglers: as there be ma-  
ny faces (ſayethe he) in the glaſſe & but  
one glaſſe. I anſwere, yf I ſe my ſelfe  
in the glaſſe doth it folow that I haue  
a face ſtylle in the glaſſe. and another  
in my hced: or when a greate number  
of faces is ſene in one glaſſe, it is not  
to note that thei are faces in ded, but  
the ſymilitude of faces: no moze it is  
to be beleued that thys bread is Chri-  
ſtes bodye that Mary bare, for it doth  
repreſent the body. I would demaund  
thys queſtyon, that I ſpeakynge the  
worde wyth reuerēce, might not make  
Chriſtes body as well as they: They  
wyl ſaye no, wherfoze: becauſe youe  
are not electe and choſen. Make me  
anſwer to thys queſtione: Doth the  
worde gyue vertue to election, or el-  
ction to the worde: yf that ye ſaye that  
election giveth vertue to y<sup>e</sup> worde, the  
I proue the worde of noo vertue and  
then how can you make God with it?

Yf you ſaye that the worde geueth  
A.iii. vertue

bertue to election, the I pꝛoue that all  
men speakyng the worde, may doo as-  
much in it as you, for the word taketh  
effecte in the spirite, and not i the flesh.  
This argument cannot be denyed, ex-  
cepte you make God percyall.

Yf a man should demaund by what  
auctoryte you make God, you wyl say  
by the word. Oh craftie Juglars, God  
made the worlde in .vi. dayes and re-  
sted the .vi i. day. He made sunne, mone  
and sterres: he made byrdes, beastes,  
foules and fylles, wormes, serpentes,  
stones, grasse, earbes, and euery thyng  
of the same worlde, and the same wor-  
des that he made all these thynges, do  
remayne styll in the Bible, and yet can  
not ye make none of these thinges, ney-  
ther bread nor beast nor no thingelles,  
Ah cōnyng arteficers, they can neither  
make beaste nor foules. yet wyl theye  
make the maker of all these thynges  
and say they do it by the word, and the  
word y made al thes thiges remaineth  
styl

Still in the byble, & yet can they not do it.

Now to come to the word that they make God of, that is, Hoc est corpus meum, which is to say, this is my body. In the .x. of Iohn, Chyste sayth, I am the doze: doth it folow that he is a doze in dede: no forsoth, I thinke: but that a doze is to harde for anye manne to eat they would haue taken þ place of scripture to make god. Though chxist sayd I am the doze, it folowethe not that he was a materiall doze, no moze it dothe folowe that this worde, Hoc est corpus meum, to be þ same body that Mary þ virgine bare: it is playne erreure and ye are foul deceyued: For when Chxiste said, this is my body, that shall be don for youe, the worde that he spake was hym selfe, and hym selfe was the word or els must the bread haue ben crucified, as is aforesaid, which I wyll proue by the manifest scriptures. Chxist saith in the .vi. of Iohn. I am þ lyuig bread that cam fro heauen, youe fathers dyd

A. v.      eate



eat Manna in the deserte and at deed  
but I am the breade of lyfe: So it de-  
monſtrateth, that Chyſt was the bread  
whych was done for vs. But theſe  
Gentylmen ſaye that the breade is he.  
Nowe is here all the controuerſie be-  
twene the Chyſtians and the Papp-  
ſtes. Chyſt ſayth that he is the breade  
that was done for vs, or broken for vs  
the Papiſtes ſaye, that the breade is  
Chyſte. Nowe, howe can we agree: for  
we ſaye as Chyſte ſayth, that he is þe  
breade, and theſe Gentylmen ſaye that  
the breade is he. Marke well the ſcrip-  
tures. Paule ſayth, that whych I re-  
ceyued of God, I gaue vnto you. An-  
ſwere me vnto this. Dyd paule receiue  
any thing of the Lorde but hys worde  
for Paule was not wyth the Lorde at  
the ſupper to receiue any other thyng  
You blind creaturs wot you not what  
ye do: wyl you haue the bloode of the  
wytnes of Jeſus requyred at your ha-  
des ſtyle.



In the .vi. of Iohn Chryste saythe  
the breade whyche I wyll gyue you is  
my fleſhe, whyche I wyll gyue for the  
lyfe of the worlde. Here you maye per-  
ceyue, that the breade ꝑ Chryſt gaue  
vs, was his fleſhe: ergo hys fleſhe was  
the breade that he brake, whyche was  
hym ſelfe and hym ſelfe was the word,  
and hys worde was hys body whyche  
was gyuen for the lyfe of the worlde.  
Then ſtroue the Jewes emonge them-  
ſelues and ſaydc: Howe can this felow  
geue vs hys fleſhe to eate: for they to-  
ke it carnally as oure cleane ſpengered  
gentylmen dothe nowe a dayes, thyn-  
kinge that they ſhould haue eatē him  
vp fleſhe bloud and bones: Jeſus ſaid  
vnto them: excepte ye eate the fleſhe of  
the ſonne of mā ye haue no lyfe in you  
for whoſoeuer eteth my fleſh and dryn-  
keth my bloud, hath everlaſtyng lyfe  
And I ſhall raiſe hym vp at the laſte  
daye: for my fleſhe is very meate & my  
bloude is very drinke, & whoſo eateth  
my

my flesh & drinketh my blood, abideth  
in me and I in hym. Now I tolde you  
afoze, that Christe was the bread that  
was done for vs: and euen as the ma-  
teriall bread fedeth the body, so thys ly-  
uely bread fedeth the soule. And Christ  
spekethe here of his flesh and bloude  
which was offered in sacrifice for oure  
saluacion & our redemption, as Ihon  
saith, the worde became flesh, and we  
se the glory of it, as the onely begotten  
son of the father: and whoso beleueth  
this, doth eate Christes flesh and dryn-  
keth hys blood, but not as these Bap-  
tistes doo: for theye saye, that they crasse  
hym with theyr teth carnally, the same  
body that Mary bare. But they which  
receiue hym in a Christian communy-  
on, receyueh hym by fayth, for Christe  
sayd. Hoc facite in meam commemora-  
tionem: do thys in the remembraunce  
of me. And whosouer beleueth that  
hys body was done vpon the crosse for  
his saluacion, & that the shedding of his  
bloude

bloude, is for the remission of synnes,  
taken in the remembrance of Chrystes  
death, eateth Chrystes body, and dyn-  
keth hys bloude spiritually.

This doctrine taught he at Capernaū, his disciples hearing these woꝝ-  
des & sayd, thys is a herde sayng, who  
may abyde y<sup>e</sup> hearing, of it? Iesus per-  
ceyuing thei murmured therat, he said  
vnto the, doth this offēde you? what &  
yf you shall se the sonne of mā ascende  
thither where he was befoze? It is the  
spirite that quickeneth, the fleshe pro-  
fiteth nothyng: But our papistes say  
no to y<sup>e</sup>, they say, that it is the flesh that  
doth all thinges in thei<sup>r</sup> ministracion,  
and they say trewer the<sup>r</sup> they be aware  
of: for thei take al thiges carnally and  
fleshely, as their romish father dyd be-  
foze. But because thei wyl wrest y<sup>e</sup> scrip-  
tures carnally to the vpholding of the  
false sacrificce and blacke god, to whō  
thy cōmyt so muche ydolatrye, I wyl  
speake moze of my sacrificce in another  
place



place. Christe sayde, I am the vyne, is  
it to be taken that he was a matervall  
vyne? No forlothe. Lykewyse by thys  
worde might they haue taken the gra-  
pes of the vyne tree, and carped theim  
vp to the altare, and soo when he were  
in hys maskyng garmentes, and brea-  
thed ouer them, as he dothe ouer the  
breaide, and saye, I am the vyne, and  
so mynyster it to the people, and make  
them beleue it were God, and that he  
hadde made God. But they take the  
scryptures, as the Romysh father to-  
ke the auctoryte of Peter, and that the  
key, whiche Christe gaue vnto Peter  
was a matervall keye, suche as menne  
doo open theyr doores withall, whych  
was playne to be false: for the keye of  
Heauen Gates, is the worde of God,  
which openeth the conscience off men,  
of the hartes of men, wher the holy spi-  
rite taketh place: So lykewyse, where  
as he saith, this is my body, it folow-  
eth not þ̃ thys matervall breaide is his  
body



body, but the worde is very God, and  
that he brake among them. In the be-  
gynning was the worde, and the word  
was with God, and god was the wor-  
de. And the Jewes came to hym and  
asked hym, what was hys worde? And  
he answered: my worde is even my  
selfe. Oh ye blinde bussardes, that you  
will take the scriptures carnally, as  
your Romysh father dyd.

Paule sayth in the .x. chapter to the  
Corinthians, do you not knowe that  
the bread that we breake is the parta-  
kynge of the body of Chyste? Doo ye  
not knowe, that the cuppe of thankes  
gynnge, is the partakynge of the blo-  
de of Chyste? Oh Paule Paule, thou  
wast not the Popes frende, nor none  
of hys minysters, thou myghte aswell  
haue sayde: doo you not knowe that,  
that the cuppe of thankes gynnge is  
the bloude of Chyste? But thou sayest  
the partakynge of the bloude, and the  
partakynge of hys body nowe is one,  
and

and the thyng it selfe is another:

Well, I saye no more, but lette it passe  
and putte the faute in Paule, and call  
hym Heretycke, and saye, that he dothe  
erre. But these Gentelmen saye, they  
can not erre. They wyll haue it fleshe,  
bloud, bone, and breade. Let them ke-  
pe thys opynyon, and mynyster it to a  
dog, and then may it be sayde, that the  
dog receyued god: for yf it be receyued  
in the fleshe, and not in the spirite, loke  
where it is mynystrede, and ther it is  
receyued: it can be none other wyse. For  
Christe sayth, he that eateth my fleshe  
and drynketh my bloude, hath euerla-  
styng lyfe. Answer me to thys que-  
stion. The wicked haue not euerlasting  
yfe: haue they? yf ye saye they haue no  
euerlastyng lyfe: ergo the wycked re-  
ceyue hym not, and then is not the same  
substance there: for yf it were there, all  
thynges might receyue him, yf he be not  
receyued in spirite and by faythe, but  
onlye in the substance, that yowe would  
haue

haue hym for your own profyte. Then  
saythe the Papyſte, what, wyl you  
haue a playner thyng than theſe woꝝ-  
des? Hoc eſt corpus meum, thys is my  
body? I anſwere no, it is to playne for  
your profyte: ſeyng you wyl be there  
at hoost agayne, I wyl make it more  
playne.

Chriſte ſayeth in the .xviii. chapter  
of Math. theſe woꝝdes: He toke y<sup>e</sup> chil-  
de & ſet him hard by hym, & ſaid to the:  
whoſo receyueth this chylde in my na-  
me, receiueſh me. I wyl take this place  
of ſcripture, and take you your place,  
whych is thys, whoſo euer receyueth  
thys breade, receyueth my body. Now  
putte theſe together, whoſo euer recey-  
ueth ſuche a chylde in my name, recey-  
ueth me, & he that receyueth me, recey-  
ueth hym that ſent me. Now ſaye you,  
haue not I as good auctorytie of the  
ſcripture here, to ſay, that he that recey-  
ueth a chylde, receyueth God, the ſame  
ſubſtaunce that Mary bare, euen as  
you haue to ſaye, the breade is god, the  
B. i. ſame



same substance that Mary bare, for  
you say, whosoever receyueh y bread  
receyueh hym, and I say, whosoever  
receyueh a chyld receyueh him, and  
asmuch doth one scripture make with  
it, as the other: for as the bodie is fed  
wth material breade: so is the soule  
fedd with spiritual breade, that came  
downe from heauen. And euen as a  
chyld is full of innocencie, so at they  
whych be mete for hys kyngdome:  
then whosoever receyueh one of these  
lytle ones receyueh hym. Moreover  
Chyste sayth in the .xxv. of Mathew  
loke what ye haue done to the least of  
these my bethren, that haue ye done  
vnto me, meanyng it by the poore peo-  
ple. These wordes make asmuche for  
yours purpose, as Hoc est corpus meū  
you take is as carnally, as you take  
the institution of Chyestes Supper:  
what soeuer you doo to the leaste of  
these lytle ones, ye do it vnto me: Now  
thys standeth in effecte, yf we woulde  
beleue



beleue that euerye pooze man that we  
gyue almes to, were diuine, as they do  
beleue that euerye cake whych they  
speake the word ouer, were made god  
I wyl not iudge withent scriptures  
as they doo, but as God shall iudge  
me, I wyl speake the truth, as I do be  
leue, and as enere Chyriste man ought  
to beleue.

Nowe to the scripture agayne, in  
the.xi.of Iohn. When Iesus came to  
Bethany and had rayled. Lazarus;  
they made hym a supper, and Mar-  
tha serued them. Mary toke a pounde  
of oyntmente of pure Nardos and an-  
noyntede Iesus fete, and dreyed them  
wyth her heere. Then sayd one of hys  
disciples Judas Iskaryoth: why was  
not this oyntment solde for. ccc. pence  
and gyuen to the pooze: thus sayde he  
not that he cared for the pooze, but be-  
cause he was a thefe as other theues  
nowe adayes be, and hadde the bagge  
and bare that whych was gyuen,

B.ii. Marke

Marke now sayde Iesus, let her alon,  
þ̄ poore haue you alwayes w̄ you, but  
me you shall not haue alwayes. There  
helpeþ, and it be as master Parson  
sayth: for he sayth, that he maketh hym  
euery day when soeuer he lyst. Chyſt  
sayth, ye shall not haue hym alwayes  
but master parson sayth the contrary:  
for he sayth, he hath hym euery daye  
when it shall please hym. Now one of  
these two muste lye, whom thynke you  
that it be that is false? I thynke it be  
Chyſte: for these holy gentylmen saye  
that they cānot lye nor erre. Oh saythe  
doctoꝝ Dunſ, euen as a man lyghte  
many candels at one candell, and the  
lyght not lessened: So maye we conse-  
crate many hostes, and mynister them  
to many people, and yet but one God.  
hear you not what apooze shifte doctoꝝ  
Dunſ maketh here, to bleare mens eyes  
w̄the all: but it wyl not serue. For yf  
ther were manye candels lyghtened at  
one candell, and then all the candels  
whi

whē they were lyght, were but one can-  
del, thē myght it serue your turne, that  
whē you serued many hostes to many  
people, that euery one of thē do receiue  
god, and yet but one remayning. But  
when these candels be lyght, euery one  
is a candell by hym selfe: so euery one  
of you hostes muste be a god by hym  
selfe, or els your argument is of none  
effect: Then yf euery mā receyue a god  
by hym selfe, then we haue many god-  
des, for the breade is not broken as we  
shoulde do reuerently in memoriall of  
Christes death. For eue as many gray-  
nes be in one lofe, or in one pece, so are  
we many mēbres of one body, knyt in  
a Christia cōmuniō or brotherly loue,  
but we haue it not so. Euery one recey-  
ueth a soppe alone, as Judas dyd, for  
we haue euery on a cake by hym self &  
is no cōmuniō knyt i vs as mēbres of  
on body, but they suffer the people to  
knock on theyr breast knelinge on theyr  
knees, nothing declaring the merit of

B.iii. Christes



Christes death, but tell the it is fleshe  
bloode, bon and rapnes, the same sub-  
stance that Mary bare b'aulp'ng these  
wordes i latyn: Corpus Domini nostri  
Jesu christi nunc custodiat corpus tu-  
um et animam tuam in vitame eter-  
na. What lesson do the people learne  
at these loperdes for thei' edifycation  
nothyng but to worshyp false godes  
and euen as Judas solde the liuinge  
god, soo doo these false Ppocryptes  
sell they' God for mony, and yet was  
Judas honestest man then they, for he  
solde hym for .xxx. pence. but these gen-  
tylmen wyl sell hym for a peny, where  
fore I prayse Judas more then they,  
for a good thyng is worthy to haue a  
good price. But the thei vse one subtle  
poynte more then Judas, too make a  
greate many of Godes, and sell them  
to al people, and compelleth them and  
byndeth them by a law to bye the whe-  
ther they myll or not, or els to burne  
them to asshes, or hange them. This  
is

is the subteleft poynte of al the poyntes that Antichryste hathe, and yet he hath poyntes innumerable to the destruction of Chrystes Church, and to the vpholdyng of his awne church, whiche is of the deuyl to bynde such greuous burdens, and to syt so depe in the conscience of men, dyspising the seate of Moises and climeth vp to the seate of God, and wyl syt in mennes consciences, whych seate dyd theyr father lucifer couet to syt in, and therefore was he throwe downe into the infernall partes of the earth, and so shal they wyth the greate whoze of Babylon theyr mastres, where there is a lake of fyre and byrnstone, prepared for them, as sayth the scripture.

Oh how tolle they theyr belles and rynges them so they chyme and iangle them, and knyll them to call the people to ydolatre. But yf there be an honeste preacher to declare the worde of God, no man shall haue warnyng of

It. Oh Babilon Babilon all the blood  
of the witnesses of Iesu Christ from the  
creacion of the worde to the end of the  
worlde shall be requyred of thee, and  
thy minystrers, for the cungerers that  
cungereth deuyls, be more godly then  
ye are of the whoreshe church. What  
diuersite is bethene these callers that  
wil cal a spryte into a cristal stone & so  
me wyll call hym into his nape, and  
som into a glas: but you wil cal chyst  
into a pece of bread, & say you can haue  
him whē you lyst to say, Hoc est corpus  
meū & wil mak the people beleue that  
Christe hath bowede hym selfe to be  
Iuglede into a pece of breade at theyr  
callyng or request of the great whores-  
masters, that weateth the beastes mar-  
ke, making the people beleue that they  
make him to obey to their iuglyng by  
these wordes: Hoc est corpus meū, And  
yf thys be trewe, they be more worthy  
to haue prayse, then Christ: for he that  
maketh



maketh a thyng, is moze worthye of  
praysse then the thyng that is made.

But good people, make how they  
applye thys blessed worde that Christ  
spake at hys last supper to theyr owne  
purposes.

Nowe to our purpose.

Christe sayth in vj sxt of John: he that  
eateth my body and drinketh my blod  
hath everlastinge lyfe. Answer me to  
this. Then al they that do not eat his  
body & drinke his bloud haue no ever  
lastyng life. For yf they, that eat not  
his bodye shoulde haue everlastyng  
lyfe, as well as they that doo, it were  
of no necessitie to be receyued of anye  
man. Then muste it nedes be, that all  
they that haue not receyued it hath no  
everlastyng lyfe: than all these that  
haue not receyued it, be dampned: If  
it be the same substance that you will  
haue it to be, and thus by these means  
shal al innocēt chyldre be dāned which  
haue not receyued it, and then are you  
detestable theues and soo shall you be

be proued; by any of bothe the wayes  
take whych you lyst, that maketh best  
for your purpose, and ye shall be pro-  
ued erraunt theues to God and in his  
chrystia flocke. More ouer what an in-  
tolerable thinge is this to se one of  
your monstrous marke standynge  
at the aulter in playes garinêtes, tel-  
lyng a straunge tale to the Deed wal-  
les in a foren languag, which few mē  
understāde, nor you your selues wo-  
teth not what it meāneth, and ther you  
make a false sacrifice to the great god  
Molciber for the soules departed, hol-  
ding vp two false Gods, one of bread  
and another of wyne, compellynge the  
people to commytte ydolatre, and to  
knele to thē in holdynge vp theiṛ han-  
des.

Take in the seconde commaunde-  
ment: Thou shalt make to thy selfe no  
grauen Image, neyther shalt thou  
bow to them nor worship them. What  
dyuersitie is betwene pryntynge and  
gra:

graupnge. Thon podyngmaker wyll  
printe a thousande of youze gods in  
one daye betuene apayre of perōs, and  
when you haue babled and mumbled  
bp your Masse, that is to saye, eate bp  
all and drynke bp all, then you turne  
bp the botom, and blysse vs wyth the  
empty cup, and byd God be wyth vs:  
oz elles, tell vs that all is Done.

Yf a man shoulde demaunde the  
vertue of your Masse, you would say  
it taketh away synnes, for you make  
there a sacrifice for synnes, and ye saye  
the vertue of it, is to take away syn-  
nes. Yf I durst be bolde wyth you in  
that, I wyll proue that you are false  
lyers, for ye saye when a man is con-  
fessed of you, and that you geue hym  
absolutyon, he beyng penytente, then  
is he cleane remytted and forgiven:  
then howe can it be that your Masse  
can take away synnes whē ther is no  
synnes to be taken away: for ye haue  
absolued hym of his synnes by con-  
fession



lessyon before: then is there no synnes  
for the masse to take away, for cōfessio  
of these, haue robbed poure Masse of  
the synnes that he should take away  
Alas good iuglers learne to playe cle-  
ner, & get you some craftyer boxes and  
Iudglynge styckes: for y world begin-  
neth to spy this gere, therfor studie som  
new knauerye knackes, for these wyll  
serue no longer: for God wyll be true  
for the prophet Ieremy sayth cursed be  
the corne that groweth to be worshyp-  
ped: then maye we saye cursed be the  
mynyster that maketh the corne god or  
maketh a God of corne, for you haue  
brought the people into suche a trade  
that when they haue sene the play, seest  
me or seest me not, the sylly soules wyll  
saye: I thanke God, I haue sene my  
maker to daye. The false theues wyll  
heare it and reioyce, they are so blinde  
Alas it is an abominable maker y can  
not kepe hym selfe frome mothes, nor  
frome mowlynge, nor yet frome putry-  
fying

putrefyng; nor from rottyng; nor  
fro rattes, nor myse. God kepe al chy-  
stang from suche a maker, to beleue  
of suche a false God:

The fygure of the olde lawe dothe  
shew what your gods be. The p̄iestes  
made the King beleue, that the greate  
god Bel, dyd eate vp al the calves and  
shepe that were offered on the aultar:  
but the p̄iestes and theyr women and  
chyl dren dyd eate vp all in the nyght.  
Thus they cōtinued, tyl Daniel came  
and tolde y kyng that Bel was a false  
God, and that the p̄iestes dyd eate vp  
all them selues, and so Danpell t̄p̄ed  
it, wherby lifted ashes by y aultar, wher  
by theyr fote steppes were spied. Take  
hede, for yf Daniell haue ben w̄th the  
Kyng (as no doubt he hath) surely  
he hath bewrayed your great god Bel  
w̄th the clene syfted ashes & flow-  
re, wherby is the worde of God, syfted  
frome youre Romyche beggerye and  
trashe

crashe: and yf Daniell haue tolde him  
that ye eate vp all youre selues, then it  
wyl cause him to strawe the syfted as-  
shes that, your sotynge may be elpyed  
as it is. I haue no doute, for you eate  
vp all your selues, and make vs bele-  
ue that we be partakers, and haue  
parte of youre sacryfycce, but we haue  
nothyng but the blessing of the emty  
cuppe. Ye vndertake to make a sacry-  
fycce for the synnes of the people for  
money, making them beleue, that they  
are partakers of youre holy merytes  
But Saynt Paule sheweth what ef-  
fecte your sacryfycce is of. In the vis.  
to the Hebrews, he sayth yf perfection  
came by the pristhode of the Leuite,  
what nede a hygher Pryeste to come  
after the order of Melchisedeche, too  
offer vp his body and bloud in sacri-  
fycce ones for all: Marke thys worde,  
(ones for al) they are madde with that  
for they woulde not haue that sacry-  
fycce that Chyste offered suffyciente  
with



without theyr maskynge garments  
should playe theyr partes, as I sayde  
before to the greate God Mulcyber,  
constrayned by a law i payne of death  
to the beaste. But it is muche lyke as  
one should holde vp a blacke cap, and  
saye, what is thys, another wyl saye,  
it is a cappe, another, thou lyest, it is  
a cushynge, a cushynge? howe can  
that be: forsooth thou muste beleue, it  
is a cusspon, or els þu shalte dye. What  
coloure is it, mary blacke, no, thou  
muste beleue it is whyte, or elles it is  
not: so it is muche like such a mozt  
full matter. But the estimation of it  
is greate and hyghe, and that is the  
thyng, whiche people styckethe at.  
But Chyyst sayth, þat whiche is highest  
esteemed emonge men, is aboynable  
befor god. Marke this wel and iudg  
you whether there be any thyng vn-  
der heauē so hygh esteemed before mē  
as thys that they call the Sacramēt  
of god in forme of breade,

I haue red from the begynnyng of  
the genesis to the ende of the Apoca-  
lyps, and I could neuer finde noꝝ rede  
of any suche God in foꝛme off bꝛeade:  
therfoꝛe it is a straunge God: foꝛ yf it  
were an acceptable god, we should ha-  
ue hearde some thyng of hym in the  
scripture. Marke the fygure of thes  
places in the scriptures: of the .x. Exo.  
Galathi the .iii. Exod. xxxii. These me  
receiued the woꝛde of lyfe to giue vn-  
to vs, vnto whom our fathers woulde  
not be obedyent, but thꝛuste hym from  
thē, and in theyꝝ hartes turned agayne  
into Egypt, and said vnto Aarō: make  
vs Gods to goo befoꝛe vs, foꝛ we can  
not tell what is become of thys Moy-  
ses, that bꝛoughte vs oute of the lan-  
de of Egypte. And they made a Calfe  
at the same tyme, and offered sacrific-  
ce vnto the Image, and reioysed in the  
woꝛkes of theyꝝ owne handes. But  
God turned hym selfe, and gaue them  
vp. Note thys fygure of the Olde  
testa

Testamente is fulfilled in vs now a-  
dayes: for we wyl not stycke to the ly-  
uynge Chryst, þ which hath brought  
vs out of the bondage: but say, here is  
Chryste, and there is Chryste. Some  
woulde haue saint Rainolde, saint Ro-  
bert, a nother Mary Magdalen and a  
nother would haue saint Helen. Then  
came Anastacius the greate Heretyke  
and brought in Mahumetes Alcaron  
& out of that he inuēted al thys great  
Idolatrie: for he was the fyrste, that  
made the lyftynge vp of theyr blacke  
God, whych they cal the Sacramente  
whych he fulfyllieth or beareth þ fygure  
of the goldē calfe, where the scripture  
sayeth: they made them godes of theyr  
owne handy work, or þ workes of their  
owne handes, and therefore God tur-  
ned hym selfe fr: m them: lyke wyse will  
the Lorde forsake vs, for abhominable  
Idolatry.

In the .viij. chapter of the Actes of  
C. i. ch 6



the Apostles, saynt Steuen sayth, that  
God dwelleth not in temples that are  
made wyth handes: neither is he woꝝ-  
shipped wyth mans handes as, thou-  
ghe he had nede of them. I demaunde  
whether saynte Steuen were a man  
of God, or no: Yf Steuen wer of God,  
poure ministers are of the deuyl: for  
they saye, he dwelleth in temples made  
wyth stoue which is the hādȝ woꝝkes  
of men, and there they haue hanged  
hym vp in the bore so longe, that some  
tyme he is so mouldy, that he stynketh  
that no man may abyde him. and yf he  
dwel i their Synagoge as they saye he  
doth & is not yet ascended, Let vs  
stryke of half our Cred & say, I beleue  
in God the father allmyghtye and so-  
forth tyll we come to the place that he  
dyd descende into the Infernall parts  
of the earth, and rose the.iii. day frome  
deathe: After the pope and hys mi-  
nisters gate handes on hym and han-  
ged hym vpon the Altar and there he  
hath

hathe hanged euery syns: For yf they  
haue him as they saye they haue, he is  
not yet ascended, and then let vs saye  
but half our Crede: for our crede saith  
that he ascended vnto heauen and sit-  
teth on the ryght hand of God the fa-  
ther almyghty, and from thence he shal  
come to Judge the quicke and the deed  
therefore: awaye with halfe the Crede  
and blame the heretikes that made it  
for it wyl not els serue your turne, and  
when we saye oure Vater noster let vs  
saye. Our father whych art on the aul-  
ter halowed be thy name, and so forth  
ye must haue thes trickes or eles it wil  
not serue, for al falsynge, brasynge, buz-  
nyng, or indytynge: for the kyngdom  
of God is at hande, you wyl not lear-  
che y scriptures, you ar of such peruer-  
se myndes, for yf you woulde, you need-  
ed no further for this purpose.

But vnto the .xviii. of y Apocalyps  
in the Reuelacione where he saythe.

C.ii.

cc.

me

come away from her my people, lest ye  
be partakers of her synnes, lest ye  
receyue of her plagues: for her synnes  
are gone vp to heauē, and the lord hath  
remembered her wickednes, & rewarded  
her euen as she hath rewarded you: ge-  
ue her double according to her workes  
and poure in double into the same cup  
whych she fylled vnto you. This he  
meaneth by the greates whor of Ba-  
bilon, wth the whych the prynces of  
the earth haue comytted fornicatio,  
which be al these fables and sacrifices,  
that you call the sacramentes. And the  
beast that beareth it, is the Byshop of  
Rome, and they that were the beastes  
marke, are the prestes with theyr shauē  
crounes. What shuld a mā make curi-  
osite? But I go plaine to worke: the an-  
gel byddeth vs come away. Let vs flee  
from it, and spyt at it: for it is abomi-  
nable to defēd it by scripture: but it  
is by a lawe to kylle en, as these lustye  
champions



champpons both euery where in the  
Popes querel. Doute in double (sayth  
the Aungel) that she fylleth vnto you :  
Despyse her as I sayde before : flee  
from her : Holde nomoze bp your han-  
des to her : Tell youre Chrystyan bre-  
thre, that it is ydolatry : Offre no mo-  
re there : Bye no moze of her wares :  
But crye, awake wyth her, for her pla-  
ges shall come at one daye, death and  
sorowe, and she shall be bzente wythe  
fyre : for stronge is the Lorde whych  
shall Iudge her. And the merchaun-  
tes of the earthe shall wepe for her, and  
wayle ouer her, because no man wyll  
bye her wares any moze : The wares  
of Golde and syluer, and of Precyous  
stones, of apparell: sylke, and purple,  
and Scarlet, and all ymber woikes,  
and all maner Iuery, and all maner  
of vessels of moost pzyous wodde, of  
brasse, and of yeron, and Synamonde  
and odors, opntmentes, and franken-  
sence: wyne, oyle, & fyne flowze, wheate

cattel, and shepe, horses, and chariotes  
bodies and soules of men. Oh what  
goodly wares they ar to sell, mark the  
wares they haue, and heare what the  
word of god sayth to it, the vertue of  
them, and the holynes of them shall be  
so known, that no man wyl bye them  
any more. And the people know what  
abominable knauery were in it, they  
would cry out of it, they haue commaun-  
ded that we should not suffer, and no-  
more I wyl, for the fyne flowre is no-  
thyng but the batter that John Do-  
dyngmaker maketh for the podynges  
theyr gods. Thys is a monythyng, e-  
uery plowman maye understande it.  
But what wyl our byshops do now  
agaynst the lent: sende downe preuely to  
theyr compylartes and preistes to exa-  
mine the people streightly of theyr be-  
leue in this blacke god, which they cal  
the sacramente of the altar, and to byd  
them beware of these new felows whi-  
che opēeth theyr fayned holynes, for al  
thinge

thynge is holpe that these Gentylnen  
hath. Marke theyr superstytion that  
they haue vsed and doo vse dayly, for  
when the caruers had the Images in  
theyr Shoppes they coulde doo no my-  
racles, they were neuer holpe tyll these  
Gentylnen had gotten them into theyr  
whorpshe church: nor the goldsmith  
when they had made crosses the tyme  
that they haue them, there is no holpe-  
nes in them, but when these Apocry-  
fes ons pynger them, theye muste be  
bothe capped and kneled to, and they  
them selues wyll goo bellowynge and  
blycringe after these false goddes. Nor  
the chalyse in the goldsmithes, Shoppe  
is of no holynesse, tyll these gentylmen  
haue gotten it, & then they cry: Molt me  
tange, touche me not, noze touche it  
not, for we haue holper then you. Nor  
the oyle Olive, nor the Oyle Excetoz  
wyth oyle Dehaye is of no holynes nor  
serueth for nothing but to make oymen-  
tes for foze Legges, and othere



Dyseases, tyl these gētylmen haue got-  
ten it to they? Synagoge of Sathan  
(as it is vled): and then putte a lyttell  
harrowes greasse and creime to it, and  
than it must be put into a Chrysinato-  
ry, and bozne withe a fyne towell, and  
of no lesse Valuation but to be kneled  
to. No: the holy water is neuer called  
Holy, tyl they haue cungered it. God  
blessed both water and lande, and yet  
coulede he not make it so holpe as they  
can. No: the breade is neuer holy, tyl  
they haue it. No: these cakes of John  
Bodpyngmakers makynge (whych they  
call they? syngynge breade) is not ho-  
lye no: of no vertue, tyl these chatte-  
ryng charmers, haue charmed it wth  
the worde of holy scripture, the whych  
makethe nothyng for they? purpose.  
And then of no lesse value, then the ve-  
ry materiall body, flcaske and bloude,  
that Mary bare, whych is as false, as  
God is true: the whych I haue decla-  
red befoze, and much begger more the

I wyll reherſe, after they haue gotten  
them into theiꝝ whorſhe churche, ma-  
kyng the people to commyt Idolatrie  
by bowynge and knelyng: to ſuche  
trumperye and traſhe. They are the  
moſte abhomyable whoꝛe maſters  
and theues, vnder pretēce of theiꝝ whoꝛ-  
ſhe vowe, and fayned holynes, that  
is vnder heauen: foꝛ they maye abyde  
whoꝛedome, baudye, blaſphemynge,  
fghtynge, braulynge, manſlaughter,  
and cheſt, wyth ſodomiticall buggery,  
wyth a thouſande moꝛe of abominable  
vyces, better then the eternall Teſta-  
ment of God: foꝛ all theſe vyces afoꝛe-  
ſayd, be cuſtomely vied in the high mi-  
niſters of Antychryſtes Churche, and  
the faythfull members of the ſame vi-  
punyſhed. But let any creature hūgeꝝ  
and thruſte to learne the helpe ſcryp-  
tures to the amendement of theiꝝ ly-  
ues, they wyll crye a rooꝛe, & w capōs  
& preſētēs they wil come to the iudge &  
juſtices, and to gentilmē of the cōūtre  
C. v.      whiche

whych they knowe blynde, and not  
sene in the scriptures, and they shall  
trouble the poore men, and bere them  
from place to place, with wyttes, cy-  
tations, suspencions, and excommuni-  
cations: They wyl flocke him, and pre-  
sent him, flander him, and helpe him,  
they wyl ryde vp to the commissary and  
complayne of them that thay set al the  
countrey on a roze, when the poore man  
can better be ruled, and more gladlyer  
then some of them can rule them selues  
But marke thys as a generall rule,  
whosoever loueth the scriptures, thys  
hate hym, he y doth embrace it, they wyl  
fle from hym he that praiseth it they wil  
flee from hym, he that payseth it, they  
wyl displayse hym, he that speaketh  
well of it. They wyl speake euill of  
him, he that saith the scriptures ar ho-  
ly and good, they wyl reporte some  
thyng of hym detestable and deuylsh:  
yf you wyl banyshe a prest, youre  
house bye a bible or a testamēt and he  
wyl neuer come there after, yf a parish  
wyl



wyll be ryd of a noughty curate, dyue  
out al the whores, and punyſhe whoz=  
dom, and he wyll outhur cooſe awaye  
hys benefyce, or elles bye a Lapidatio  
Yf any Prynce wyll haue peas in hys  
regton: let hym banyshe all biſhoppes  
out of hys pryue counſell, excepte thei  
haue forſaken the whoze of Babylon  
and all her wate:

Euery Chriſte hart, and euery true  
ſubiecte knoweth that god hath com=  
maunded all me to obey the ordynaunce  
of mā, as to the kyng, as ſupreme heed  
of the prinattue church, that is to ſaye  
ouer y cōgregatio of Chryſtes people  
knyt in a chryſtian comunion, of the  
which church Chriſt is y heed. Secōli  
the kinges excellent mayeſty, here in  
earth immediatly vnder god is our heed  
gouernour: expulſyng pope w all hys  
tūpery, ſpytinge i Chryſtes place wher  
Chriſt hath ſet hym, & as I ſayde afo=  
re we all to be in a brotherly loue bu=  
ſpnedly to obeye hys grace with ho=

noure and reuerence, that whyche is  
delue by the doctryne of the scrypture,  
and so to receyue the institution of the  
supper of the Lorde ( whyche they call  
the Sacramente of the altar) in a chri  
stian communion. Euē as many grays  
nes are in a lefe: So are we lyketwys  
manie membrs of one bodye: and who  
so beleueth that Chrystes bodye was  
broke for his saluacion, that the sprin  
kelynge of his p̄cious bloude, was  
for the remyssyon of hys synnes, and  
that his body and bloud was an only  
sacrifyce for the synnes of the worlde,  
Receyvinge thys Breaðe in Remem  
brance of Chrystes merytes, receyueth  
Chrystes body and drynketh Chrystes  
bloud in spirite and lyfe. For as a mā,  
when he maketh an obligation & put  
teth to thys seale: so Chryt oure sau  
our toke breað, and brake it, in token  
of hys promise, that whosoever bele  
ueth, that hys body was an only sacr  
fice for hys synnes, Shall obteyne the  
fre:

truncyon of hys gloꝝ, takynge it as a  
representation, sygnifycatiō, or a me-  
moryall. The breade dothe but repre-  
sente: the sygnifycatiō is oure fayth:  
the memoryall is to remember hym in  
oure receyvinge: haupnge the merites  
of Chyestes death preached and decla-  
red vnto vs, and this is the instituciō  
of Iesus Chyist, as the Apostles vsed  
to ministre it in the pꝛimate church,  
wyth many other thinges that I haue  
to declare, but for lacke of tyme, which  
these Antychyestes haue abused, as is  
aforesayde.

Wherfore let vs praye for the pꝛo-  
perous health of oure soueraigne lord  
ꝑ kꝛng. ꝑ god may endew hym w<sup>th</sup> hys  
holy spirite, to pꝛocede euē as he hath  
begon, to ouercom ꝑ great Antychyest  
whiche made not a pece of a churche,  
but a whole church: for al that is in it  
he hath brought out of fashiō. And let  
vs pray for al the Lordes of hys cou-  
sayll, that God maye gyue them hys  
holy



holy spirit to set out hys honour and  
gloze, Amen.

Good reader instructe all men  
what thys boke teachethe, & that none  
of the people whych be ignoraunte, doo  
murmur agaynste none of the actes,  
that the kynges mayesty hath set out:  
for no doubt he hath as godly ago-  
uernour as euer reigned ouer any peo-  
ple in y<sup>e</sup> world, & would the wealth  
of y<sup>e</sup> kynges true subiectes. And

I take God to wytnes thys,  
that I haue set furthe is

not done for any ma-

litious mynde

y<sup>e</sup> I haue

but to

instructe my chrystiane bre-

thren wyth y<sup>e</sup> talent that

God hath geuen me.

